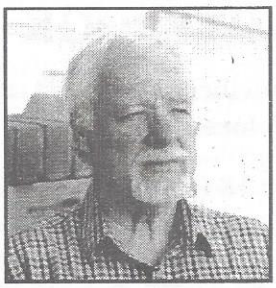
SMITH'S REPORT

On the Holocaust Controversy

N° 133 www.Codoh.com November 2006



Serving the Revisionist Community since 1990

ARTHUR BUTZ REVIEWS NEW REVISIONIST DVD

WHAT'S HOT ON CODOHWeb

STEPHAN SPIELBERG DEBUTS NEW HOLOCAUST FILM

Our Darkest Hour

The Persecution of Revisionists. The Holocaust Unveiled.

Produced by Mark Farrell.

Honest Media Today (www.HonestMediaToday.com/products.htm), $22 postpaid anywhere. Also available from Amazon.com, or from Mark Farrell; PO Box 141243; Cincinnati, Ohio 45250-1243; USA. 50 minutes.

Reviewed by Arthur R. Butz

Here I shall use the term "revisionist" as synonymous with "Holocaust revisionist" and "Holocaust denier". This new DVD explores the imprisonment and other persecution of revisionists. It is timely. On account of laws criminalizing revisionism Germar Rudolf and Ernst Zündel are in prison in Germany and David Irving in Austria. Dr. Robert Faurisson recently received a suspended three-month prison sentence in France and was ordered to pay a fine. These are only the most prominent victims as I write.

These events have not gone unnoticed in the media. Historian David Irving, in particular, is a household name and the British press and others have editorialized against his imprisonment. However, the press support for Irving's release falls far short of satisfying revisionists, because that support is formulated in such a way that it could also be applied to flat-earthers. The gist of such support is that everybody is entitled to say ridiculous things.

Why?

It is significant that, until the mid-70s, there was little legally enforced persecution of revisionists in Europe or elsewhere. Books by Paul Rassinier and others had circulated free of official interference, however loud some protests. The screws were tightened in the 80s, and the 1990 passage of the Fabius-Gayssot law in France was a watershed event. Orwell's *1984*

Continued on page 5

NOTEBOOK

Spielberg shows Ukrainian Holocaust film

On 18 October Steven Spielberg presented a documentary on Ukrainian Holocaust survivors in Kiev. The film, "Spell Your Name," by Ukrainian director Serhiy Bukovsky, recounts the testimony of survivors after the Nazi massacre of [maybe] tens of thousands of Jews at the Babi Yar ravine in 1941.

"The stories and experience of survivors in Ukraine need to be seen and heard by the people of the world, who may not know what happened in Ukraine during the Holocaust," Spielberg said at a news conference for the 90-minute documentary, which he co-produced with Ukrainian billionaire Victor Pinchuk.

The film was produced by Spielberg's USC Shoah Foundation Institute, a Los Angeles-based organization founded in 1994 to act as a visual history archive of the Holocaust, which in twelve years, after a slow start, has collected some 52,000 survivor interviews, or on average more than 4,300 interviews with survivors each year.

Spielberg said: "I really believe that listening to the stories of Holocaust survivors from all around the world is going to change the world and already has in many ways."

I agree with Stephen. Listening to these folk for half a century has forwarded the concept of the "unique monstrosity" of the Germans, and morally justified the creation of a Jewish State on Arab land in Palestine, and the U.S. alliance with Israel.

Should those who do not support the effort against global warming be tried like war criminals are tried?

Jeff Jacoby, a columnist for the Boston Globe who argued against the imprisonment of David Irving in Austria for thought crimes, reports on "Grist," an environmental webzine whose staff writer David Roberts recently proposed that global warming skeptics be put on trial. "When we've finally gotten serious about global warming . . . we should have war crimes trials for these bastards—some sort of climate Nuremberg,"

Environmental writer Mark Lynas, for example, puts dissent on climate change "in a similar moral category to Holocaust denial—except that this time the Holocaust is yet to come, and we still have time to avoid it. Those who try to ensure we don't will one day have to answer for their crimes."

D.H. Lawrence, H.G. Wells, and Bernard Shaw on gas chambers and "population control."

Jonah Goldberg, writing for National Review Online, tells us that D.H. Lawrence gave "three cheers for the inventors of poison gas ... If I had my way, I would build a lethal chamber as big as the Crystal Palace, with a military band playing softly, and a Cinematograph working brightly, and then I'd go out in back streets and main streets and bring them all in, all the sick ... the maimed; I would lead them gently, and they would smile me a weary thanks ..."

George Bernard Shaw, believed that the "the majority of men at present in Europe have no business to be alive (that was then—what about now?)"

H. G. Wells smiled at the prospect that the "swarms of black and brown and dirty-white and yellow people" will "have to go."

Supreme Court Justice Oliver Wendell Holmes argued that the State has the power to forcibly sterilize "defectives," and believed that forced population control was at the very heart of Progressive reform.

Alan Guttmacher, the former president of Planned Parenthood, was a champion of "compulsory sterilization and compulsory abortion ..." throughout much of the world. Maybe not in his own neighborhood, but certainly elsewhere.

Goldberg then notes, dryly perhaps, that "The Holocaust diminished the popularity of eugenics ..."

I should think so—at least the "vocabulary" of Holocaust. Sometimes it's good to recall the cultural context in which the National Socialist German Workers Party lived and talked out its short life.

What's Hot on CODOH.com? Here are the top 10 most frequently accessed articles on through 30 September 2006.

1. Political Maps of Europe 1914-1945
2. George Orwell, by Richard Widmann
3. Defending against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939-1945, by Samuel Crowell
4. One Third of the Holocaust: A 4 hour movie in 30 episodes
5. Speech of Reichsführer-SS Heinrich Himmler at Posen 4 October 1943, translated by Carlos Porter
6. The Founding Myths of Israeli Politics, by Roger Garaudy
7. Goebbels: Mastermind of the Third Reich, by David Irving
8. Hitler's War: An Introduction to the New Edition, by David Irving
9. Zionism in the Age of the Dictators Chapter 26, by Lenni Brenner
10. The Self-Assisted Gas Chamber Hoax, by Friedrich Berg

Hitler's youthful entourage

I am surprised to find in a German review of the German film "The Downfall" that in 1933, when the Nazis took power, Goebbels was 35 years old, Heydrich 28, Speer 27, Eichmann 26, Mengele 21, Himmler and Frank 32. Göring, one of the older ones, had just celebrated his 40th birthday. Difficult to imagine.

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

Sorry, but I cannot participate in your venture you call "Our Voices, The Human Face of Holocaust Revisionism." I never had a sudden "waking up" to the truth. When I learned the facts it went very smoothly, because my whole life was a preparation for it.

I went to school from 1930 to 1943. From 1930 to 1948 I was in Czechoslovakia, where we—even as children—had a "split personality." We were supposed to look up at the Czechs (which we officially did) and knew they were oppressors who lied and cheated. Afterwards—after our liberation—I heard much in my history lessons about the war propaganda in World War I (the hands being "chopped off of Belgian children" is a good example). After WWII I could read enough about certain things of which I had personal knowledge and which were utterly wrong in the way it was reported (female war service, "lebensborn" etc.).

At 21 (when the war ended) I was beyond any "brainwashing," reinforced by contact with the occupation forces. For me, it was beyond belief that people hostile to Germany ever spoke the truth. They confirmed what we had been told all along. Anglo-Saxons were masters of hypocrisy. With an overall "conditioning" of this type the new "revelations," when they came were so smoothly integrated in my thinking that I simply cannot remember any remarkable simple steps.

Here I am very different, not only from Non-Germans like yourself and professors Faurisson and Butz, but also from younger Germans, like the previously brain-washed Zundel, or even many older Germans who never lived under a foreign tyrannical power. You might say that I somewhat "normally" and "naturally" drifted in a certain direction.

As you can see, I am somewhat unique because of my colorful background. Nothing can come as a surprising shake-up in your life when you are full of mistrust and expect to be told lies by official sources in such places as Germany and Tel Aviv to Prague or Washington.

I enjoyed your report of your interview with Faurisson. As I had the good fortune of once meeting him, I always like reading things about him.

Best wishes.

Anonymity requested.
Canada

A few newsletters back you wrote something to the effect that you don't accept the idea that 9/11 was an inside job. If you read the writings of the critics of the "accepted" story of 9/11 you might think there are interesting questions to ask about it. I think it is entirely plausible.

You don't give me the impression that you keep up with the news in your newsletter. I would be interested to know to what extent you follow the news. What are your sources? You keep up with Revisionist news, a job in itself, but I'm not convinced you follow other issues.

By not being well informed on the 9/11 attacks you've isolated yourself from the heart of the U.S. political events (and world events). That's not what I want.

Nye Sawyer

Over the last three, four years I have become aware of the growing material questioning the orthodox story on 9/11. Only last week I was on Carlos Porter's Website and found very disturbing material on this issue. Essentially, I remain uninformed on 9/11, as you suggest. I do have two things to say about it here.

The first is that no one that I am aware of is being imprisoned for questioning the orthodox 9/11 story, no one is being demonized for questioning it, and it is being questioned everywhere. This suggests to me that the State does not feel particularly vulnerable on the issue. With regard to the Holocaust question, the opposite is true. The State remains so worried about revisionism that it is willing to cooperate with imprisoning revisionists whenever possible. The Holocaust story, finally, goes directly to the moral justification for the U.S. alliance with Israel, while the 9/11 is associated with the Alliance, it does not go to the heart of it.

Secondly, news is endless. Literally. There is nothing that is not *news. It's news when your aunt Tillie spills hot water on the cat. I follow the headlines in all media. Every morning I get up, make a pot of coffee then settle down before the television to find out who's killing who that day. If it bleeds it leads. The rest of it goes begging.*

My interest is in how those who do the killing morally justify it in the name of a "greater good." When Osama (or whomever) struck at the World Trade Center, they did so for a "greater good." In that sense, it doesn't matter who did it. It was a mass murder for the "greater good" of someone else. We are so alike—those who want to kill us, and those we are willing to kill if they get in the way—Iraqis and Afghans today, Iranians and Koreans tomorrow.

We are not going to be able to talk about 9/11 or anything associated with the Middle East until we can talk about the U.S. alliance with Israel. We will not be able to talk about the U.S. alliance with Israel until we can address the "unique monstrosity" of the Germans, because it is that charge that morally justifies the alliance. And we will not be able to talk about the "unique monstrosity" of the Germans until we can address the gas-chamber fraud.

So while I severely limit what news I follow, I tell myself that I am working on the heart of one serious issue, and that once that issue can be addressed in the "light of day" all issues associated with it will be illuminated, including, perhaps, 9/11

Can't guarantee it.

OUR VOICES:
THE HUMAN FACE OF HOLOCAUST REVISIONISM

Just as "survivors" have their stories and are encouraged to tell them, we have our stories and I encourage you to tell yours. The piece by Dan Desjardins last month was 770 words. In response to my first questions about those recollections, he sent me another 1,650 words. These pieces then are introductions, sometimes to work that will be considerably longer for CODOH.com. One reader in Washington suggested that this collection could become a book. It will need time, but it could.

THE PHILOSOPHER AND OFFICER FRIENDLY

By John 'Birdman' Bryant

I was a born philosopher, or if not quite born, then at least made at a very early age. I remember the very day that it happened—it was in nursery school, and we had a visit from Officer Friendly to tell us Very Important Things like the policeman is your friend, and how to cross the street without being flattened by a ten-ton truck. It was the matter of the truck that let me know I was a philosopher.

What happened was that, when Officer Friendly announced his Grand Solution, namely, that we should always hold hands when crossing, I asked why this was supposed to prevent us from being flattened—you know, like a row of paper dolls? The result of this daring query was that I was severely reprimanded. I mean, how can a little kid question Officer Friendly?

Now by this time I think you have figured out that a philosopher—and by that I mean a TRUE philosopher, not one of those woolly-headed and foggy-brained academia nuts whose greatest accomplishment is to get an obscure paper published in an obscure journal and have it cited in the footnote of another obscure paper in another obscure journal—is someone who asks troublesome questions—and provides troublesome answers, if he is clever.

And that is pretty much what I have been doing throughout my life, first in the traditional areas of philosophy which produced my book *Systems Theory and Scientific Philosophy* and several academic papers on logic, and later my general observations on life, found in my series of books which began with *The Mortal Words of JBR Yant.*

So how did Holocaust revisionism come to my attention, and in fact come to play a very important part in my life? I could say—somewhat after the fashion of the pseudo-revisionist David Irving—that the True Philosopher, like the good soldier, marches toward gunfire, but I think that is not quite right. I do march toward gunfire—and there is hardly any place on the planet that you will hear more gunfire (or what sounds like gunfire) than around revisionism—but with me the motivation was more on the order of, first, curiosity about controversial issues, and second, a delight in rushing in where angels fear to tread, and thereby shocking the living daylights out of everyone by the simple act of telling the truth. (Like Harry Truman used to say, "I never gave anybody hell. I just told the truth and they thought it was hell.")

All of which brings me to a very important point: Most people are highly skilled in the high-wire acrobatics of avoiding the truth at all costs—including the cost of falling without a net. Like Oscar Wilde once said, "Men sometimes stumble over the truth, but quickly pick themselves up and continue on as if nothing had happened." But the truths of Holocaust revisionism are of such magnitude that many men who stumble over them—and more and more are doing so every day—cannot simply pick themselves up and walk away. Certainly I could not.

So where did I stumble over revisionism? I cannot truthfully say, tho a likely bet is Willis Carto's newspaper The Spotlight. This newspaper—now reincarnated as American Free Press—is not explicitly revisionist, but it publishes articles of what might be called 'Jewish skepticism' as a regular part of its fare. Thus I do not think that I became a revisionist in one fell swoop (one swell poop?), but sort of absorbed it gradually as part of a larger picture of how the world—and especially Jews—really work.

But if I became a revisionist by osmosis, there was at least one magic moment in my education—the moment that I realized that before formally converting to Holocaust revisionism and taking the Unbreakable Vows of the Dark Brotherhood, that I really ought to make an effort to read 'the other side'. But Lo!, as scientific revisionist Charles Fort might say. I discovered that there ISN'T another side—or at least not much of one.

I did manage to obtain two books supposedly refuting revisionism, one being Vidal-Naquet's *Assassins of Memory*, and the other being a book by Beatte Klarsfeld, the title of which I now forget, probably because it was so forgettable. But what made reading Vidal-Naquet a magic moment for me is that, within only a few pages of the beginning, this celebrated French author basically admitted that revisionism was right! At that point I realized that I was wrestling with a corpse, and that particular epiphany allowed me to permanently dismiss from my mind any thought that revisionist opponents had anything to say—besides the usual curses and smear words, of course.

That is why I am always careful to keep a lookout for Officer Friendly.

You can contact Mr. Bryant at
john@thebirdman.org;
www.thebirdman.org

arrived about on schedule. The past must not be investigated. We are now a select minority chosen as victims of blatant hypocrisy.
What changed? Very simple: the considerable intellectual merit of revisionism had become obvious. For example the earlier works of Rassinier were honorable efforts, but they could not be reasonably compared to the work of Faurisson. I do not intend to belabor this further: our work is persecuted because it is good, and therefore threatens the crown jewels.

Our Evaluation

Our evaluation of Mark Farrell's DVD, therefore, asks the fundamental question of whether or to what extent it explains the preceding to the viewer. Mere proof that First Amendment standards of free speech are being violated isn't good enough. By "viewer" I mean those who are sometimes called "intelligent laymen". The personal reactions of convinced revisionists are unimportant except as they evaluate this DVD as instruction for the intelligent layman.

A DVD has limitations. It can't transmit the content of revisionist theory and research in the sense of our books and past articles in full-length journals (e.g. the defunct Journal of Historical Review). How then does a DVD convince the viewer, or at least make plausible to him, that revisionists are persecuted because their work is intellectually consequential? This is a fundamental difficulty but there are some effective remedies. One is to argue from credentials, that is, the public stature of the victims apart from their revisionist work, as I shall illustrate presently. Another is to show confrontation or relevance, i.e. that revisionists are confronting matters that the popular press has made notorious in support of the "Holocaust" legend, and which almost every-body has encountered, e.g. Auschwitz.

I recently expressed myself to university students on the persecution, in my article in the student newspaper Daily Northwestern of 14 Feb. 2006, available on the web

www.dailynorthwestern.com/media/storage/paper853/news/2006/02/14/Forum/Iran-Has.The.U.s.s.Number-1920928.shtml).

Of course I think the way I did it is exactly the way it should be done, otherwise I would not have done it that way! I am, therefore, a biased reviewer, but the only practical alternative to a biased reviewer is a reviewer who doesn't understand the subject. To relieve such a suspicion of a conflict-of-interest, it should be noted that the format of my presentation was quite different from, and the content not suitable for, a DVD.

The foregoing being understood, does this DVD accomplish what I think it ought to? I have some serious concerns.

I shall forgive my name being pronounced "boots", and being given short shrift; I have not been persecuted to an extent comparable to other revisionists anyway. My main complaints are that obvious opportunities to argue confrontation or credentials are not taken, and the substance of revisionism is unintentionally misrepresented.

Dr. Fredrick Töben, who was jailed in Germany in 1999, is shown prowling about the ruins of the crematoria and alleged gas chambers at Auschwitz. The viewer will wonder where Töben is and what he is looking for or has found. Sadly, nothing in the sound track or captions indicates he is at Auschwitz, or is examining alleged gas chambers. Confrontation was not pointed out. It would have taken only a few words.

Dr. Robert Faurisson gets only a brief passing notice as a French professor who was beaten up because "Jewish Holocaust enforcers . . . . considered him to be a revi sionist," a wording that suggests Faurisson is at best a closet revisionist. In fact the Fabius-Gayssot law started out as a virtual bill of attainder against Faurisson! Everybody in France knew that. How could he be treated as a minor character in this context? While Faurisson is identified as an academic, his academic specialty, "criticism of texts and documents", served his revisionism well, and is evident in his writings even today, but the specialty is not mentioned. An opportunity to argue from credentials was bypassed, and a few more words would have shown confrontation.

The case of Fred Leuchter is important because, while he was not prosecuted in the USA, he was blacklisted by our legal system. His executions equipment business was ruined because of his revisionist gas chamber investiga-tions. His case shows that legally-sanctioned repression exists in the USA as well. Incredibly, Farrell notices Leuchter only as somebody who served some jail time in Germany! He is not even identified as an American, let alone our leading execution technologist. A starkly obvious opportunity to argue credentials and confrontation was not taken. That appalls me.

As noted, a DVD can't do full justice to revisionist research, but this DVD misleads the viewer on its principal thrust. It is stated early that revisionists have been persecuted for stating "the truth", promising to answer the question "what do these revisionists have to say?" Specifically, it presents "what life was truly like in the German concentration camps" based on old films of Nazi origin to depict Jewish life under the Nazis. This material is in the central position and takes up almost half the time and will therefore be interpreted by the viewer as representing the revisionist position. Though it is eventually stated that "these camps were not paradises", the general

impression left is that the Jews had an almost idyllic existence under the Nazis.

This impression is not representative of revisionist work. Revisionists are not being persecuted for suggesting Jewish life under the Nazis was idyllic. Revisionism has always centered on a negative: we say certain things did not happen ("deniers"). In so arguing, we must of course indicate at least tangentially some things that did happen, but what happened has not been our basic aim. The segments depicting Jewish life should be published, but not as representative of revisionism. Caution: the subject of what happened to the Jews is multi-faceted, no simple generalizations can be made, and I don't believe a single DVD could do justice to the question.

The general message that the intelligent layman will get from this DVD is that revisionists, of unknown intellectual credentials, are being persecuted for saying that Jewish life under Hitler was idyllic, though the contrary is stated there with a few words. Such distortion of our message is disturbing.

The Glass is More Than Half Full

Now that the devil's side has been heard I remark that, until Farrell came along, revisionist activity in the area of video productions was limited, consisting mainly of lectures delivered, in most cases at our meetings, and in some cases in camps. Many features of Farrell's DVD, and earlier ones he has produced, are quite professional. For example, he understands the need for frequent scene changes, the value of contemporaneous film clips, and the futility of extended abstract argument in such a format. In this connection, however, I advise that background music is not always necessary, and his choices strike me as weird and in some cases even eerie.

I think that this sort of professionalism dominated to the detriment of other needs. Availability of archived film or video trumped other considerations, or so it seems to me.

Though at the end he acknowledges help from several people, Farrell tried to do too much personally. He was producer, editor, director, historian, engineer, distributor and shipping clerk, probably from his kitchen table. The only thing he didn't do, apparently, was the narration. He needs at least one more working collaborator of solid revisionist knowledge. Then we will have a revisionist video house of real consequence.

The bottom line: revisionists should buy this DVD, but use it cautiously outside revisionist circles.

NEWS DESK

The CODOH News Staff

European Commission says French anti-genocide denial bill hinders efforts to heal wounds

The French National assembly has approved yet another thought-crime bill. This time the French following the model developed to outlaw debate on the Holocaust are working to make it a crime to deny that the 1915-17 massacres of Armenians by the Ottoman Turks constituted genocide. The 577-seat National Assembly approved the bill by 106 votes to 19. It now goes to the upper house of Parliament, the Senate, for another vote.

If voted into law, it would become a crime in France to deny that the killings of the Armenians constituted genocide. Those found guilty of violating the law would face up to one year in prison and a fine of up to 45,000 euros (57,000 dollars).

For those with little background on the subject, Armenians say up to 1.5 million of their brethren were killed in an orchestrated manner that should be considered "genocide." Turks meanwhile reject the notion that their ancestors committed such an atrocity. Turks generally believe that about 300,000 Armenians died when the Ottoman Empire fell apart during World War I. But they are quick to point out that at least as many Turks died too, when Armenians took up arms for independence alongside the invading Russian army.

This latest attack on intellectual freedom in France has resulted in outrage in Turkey. Turkey has called the French bill a restriction on freedom of expression. It has even threatened economic reprisals against France. Turkish parliamentary speaker Bulent Arinc called the vote "shameful."

It is even more interesting that the European Commission has been critical of the French bill, saying it would hinder efforts to heal the wounds caused by the Armenian carnage nine decades ago. Krisztina Nagy, the commission's spokeswoman said, "Should this law indeed enter into force, it would prohibit the debate and the dialogue which is necessary for reconciliation on this issue."

It will be interesting to see if the European Commission comes to the same conclusion about the Fabius-Gayssot law.

Haaretz reports that Israeli survivor group wants to attend Holocaust conference in Tehran

Haaretz Holocaust survivors on Wednesday invited Iranian President Mahmoud Ahmadinejad to tour the Nazi death camps at Auschwitz and called on the leader in Tehran to invite survi-

vors to a planned conference on the subject of the Holocaust in Iran.

Noach Flug, head of the Center of Organizations of Holocaust Survivors in Israel (COHSI) offered to host the Iranian leader as a guest of the organization in Auschwitz.

Tehran is set hold a conference on "the reasons for anti-Semitism in Europe, the Holocaust and Zionism" in December. Flug said that the presence of survivors at the event could facilitate a more serious debate on the issue

As we all know, survivors everywhere are known for facilitating a serious debate on the issue.

Swiss considering revision of anti-revisionist law

Christoph Blocher, Switzerland's Justice Minister has announced his intent on revising Switzerland's anti-revisionist / anti-racism law. Blocher said that this legislation, which was adopted in 1994, has resulted in a "tense relationship" between freedom of speech and anti-racism efforts.

Blocher made his first comments on this matter while visiting Turkey. He remarked that the sections of the anti-racism law intended to prevent revisionist views about the Holocaust gave him a "headache." There was an immediate uproar in Switzerland among politicians and the media. Blocher has taken a practical stand announcing to his critics, "I want people to be able to express themselves in Switzerland, even if their opinion doesn't appeal to everyone."

Blocher said group at his ministry was re-examining the law, in particular article 261bis, adding that it was up to the government, parliament and possibly even the general population, to decide on any changes.

The so-called "anti-racism" law has led to investigations against two Turks, including a historian, in Switzerland for allegedly denying the 1915 Armenian massacre. Under Swiss law any act of denying, belittling or justifying genocide is a violation of the country's anti-racism legislation.

Pro-Israel Lobby Shuts down BBC Holocaust History Inquiry

BBC History magazine runs frequent on-line polls on a variety of subjects. Word reached the CODOH Forum that the latest question was "Do you think holocaust denial should be made illegal in Britain?" Almost immediately readers attempted to access the poll only to find that the page was missing. CODOHWeb editor, Richard Widmann contacted BBC History Magazine to find out what the problem was. The magazine refused to answer his queries. It became evident that something was truly amiss.

Additional research resulted in the discovery that a pro-Israel Website, Give Israel Your United Support (GIYUS) had targeted the BBC History poll forcing the online magazine to withdraw its question. Apparently the GIYUS Website hosts a desktop tool called "Megaphone" which its readers can easily download. The program alerts users to opinion polls on news sites so that they can respond with Zionist or pro-Israel viewpoints.

GIYUS and Megaphone were launched by the Jerusalem-based World Union of Jewish Students on July 19th; a week after Israel began its air attacks on Lebanon. Amir Gissin, public affairs director of the Israeli Ministry of Foreign Affairs wrote to Zionist organizations to urge them to use Megaphone. In a letter to Zionist Websites, Gissin wrote,

"Many of us recognize the importance of the Internet as the new battleground for Israel's image. It's time to do it better, and coordinate our on-line efforts on behalf of Israel."

The case of shutting down the BBC History poll is noteworthy only in that it represents a new highly organized mass manipulation of technologies, which should ideally encourage intellectual freedom and free expression. It is worth noting that nothing would stop those opposed to Zionism from downloading Megaphone and using it accordingly.

Ernst Zundel writes to Ingrid Rimland on 9/11 and other issues.

This is just in and we can only suggest here the breadth and risk-taking substance of the missive. If you want to read the entire article and do not have access to it via the Internet, drop a line to this Report and we'll send it to you.

My dear Ingrid—I agree with most of these people commenting on the treason that was 9/11. Ingrid, if Franklin, Weiss and Rose get 12 years in prison for their merely political betrayals via AIPAC, imagine what it will get Bush and Cheney for allowing 3,000 people to die on 9/11, and 15,000 since from asbestos disease from the planned, collapsing demolition towers!

The letter is an expression of an almost over-the-top passion, but written by a man who is willing to argue for what he believes to be true, and false, and is sacrificing his life for it.

There is also an intriguing and comic coda by Ingrid that touches on the possibility that Ernst would receive a light sentence if he would only. . . . You have to read it to believe it.

In the back of my mind I am aware of Nye Sawyer's comments in LETTERS, and believe this is another good reason for helping to circulate this singular letter.

OTHER STUFF

I have given talks for the Institute for Historical Review, to libertarian groups, at a David Irving conference, and to student groups at a couple dozen college and university campuses. Each talk was different, each addressed the work I was doing at that particular time.

One evening at dusk about four weeks ago I was walking on the Boulevard to clear the head when it occurred to me that it would be good to develop one talk that I could present multiple times to a wide variety of audiences so that I wouldn't have to go through the usual creative struggle entailed in putting together a talk.

Oddly, I had never thought of that before. As I write these words I recall that Ronald Reagan was renowned for giving the same talk over and over again—always to a different audience of course. That's what I would do. It's a very practical approach, and now I realize that it is a commonplace practice for many who speak publicly.

I spent the best part of three weeks putting the talk together. I think I have something. It's very simple, and is meant for any audience whatever, on or off campus, but it is particularly appropriate for college students and their professors. It's titled:

"The Irrational Vocabulary of the Professorial Class with Regard to the Holocaust Question."

I'm passing it around to a small circle of friends who feel no compunctions, and even enjoy, criticizing my work. I will make it available to SR readers in the January Report. And it will come with a special surprise. You'll like it.

Names are the name of the game for newsletter publishers, particularly when the editor/publisher is working with a taboo subject that has the attention of a miniscule percentage of the marketplace. Every once in a while I ask you to send me the names and address of people you believe might be interested in subscribing to Smith's Report. Or, you may have ideas about sources for names for me that I have not thought of. If you have names, if you have a way for me to find names, I'm waiting to hear from you.

With regard to my own manuscripts, I need a couple volunteer typists. Paloma has been helping with this but she has got new responsibilities and has to find real work, probably on the other side—in the States.

The issue here is that I have hundreds of pages of manuscript, some that go back forty years, that need to be put into the computer. Some of it is handwritten, some typed, and some computer printouts. These last were lost electronically when my computer crashed in 1999. I lost everything that was in the box. (I back up on an exterior modem now so that will not happen again.)

The work done in the 60s and 70s does not deal with revisionism, but with life. Some of this stuff is not for polite society, but then revisionism, as it were, is not for polite society either. In any event, we would talk it over before I send you anything.

Manuscripts from the 80s and 90s largely, but not entirely, deal with revisionist issues. Even when you are working with revisionism, life goes on. If you are interested and have the time, please get in touch with me. All together, these manuscripts have to do with the "human face" of revisionism.

Last month I reported here that we are preparing to evolve this Report into a more substantial publication. We have no hard deadline. It can only happen as a collaborative effort, that is, a core group of volunteer writers, researchers, editors, and financial contributors. We do not need a lot of funding, but we will need some. The point is to move ahead in a manner that we believe is certain that we will be able to sustain.

We need volunteers--writers, researchers, editors, and a couple three financial contributors who would take care of a modest increase in the necessary funding on a regular basis. We also need help with CODOH.com, as we expect to see some of the work on CODOH.com and Smith's Report will overlap.

If you can help with writing, research, editing, promotional ideas, or with financial support, or if you can help in any other way, please get in touch with me so we can talk it over.

There is a lot of work coming together. Revisionism is going to be out in the world in a new way over the next months.

Let me hear from you. You're the one.

Bradley

Smith's Report
is published by
Committee for Open Debate
Ont the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of
Smith's Report.
In Canada and Mexico--$45
Overseas--$49

Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984

Email:
bsmith@prodigy.net.mx

Web: **www.Codoh.com**